

enough. The world is sick of philosophies, of theories and schemes. It must see the life of Jesus incarnate in man, in you, in me, if we would exercise anything more than mere civilizing power. Civilization without regeneration is a snare and a delusion. Education, culture and morality without the incarnated Christ merely develops self-sufficiency and thus destroy the consciousness of the need of regeneration. The world had a splendid code of morals in the decalogue long before God was incarnated in the flesh, but it failed to regenerate the world. It was not enough to bring precepts and commandments; it took a life to bring life to the world and it takes that same life incarnated to maintain life. God in Christ Jesus has provided that life to be a vital power in us thru the agency of the Holy Spirit. He can transmit it into our bodies so they become the temple of the living God. Unless we become thus incarnated so that God speaks with our tongues, works thru our hearts and manifests himself in our deeds, our messages will fall flat and prove useless as far as salvation is concerned.

Paul to the Corinthians wrote, "Know ye not how that Christ is in you except ye be reprobates." To the Romans he wrote, "If Christ be in you the body is dead because of sin." Not the physical body dead, but the carnal mind, the selfish mind, the proud heart dead. It is not living men that God saves; we must die with Christ if we would rise in the likeness of his resurrection. I cannot tell you what your individual responsibility is, but if you will reckon yourself dead indeed unto sin and self and reckon yourself alive indeed unto God, the question of responsibility is forever settled. It will not matter then whether you are on the foreign field, the home field, in the store, or on the farm, in the school room teaching missionaries or in the home raising missionaries. If the evangelization of the world is to you what the North star is to the sailor, if you will always take your bearings from that God focalized centre your responsibility will be met.

#### REVERENCE

B. C. MOOMAW

One of the lost arts. This definition of the word is modern to be sure, a new thing under the sun, not perhaps new in the sense that irreverence has no long history, but in the sense that no past age ever witnessed so great and widespread a lack of reverence for those things which claim the exercise of this virtue. Its very foundations are removed. Honor thy father and mother is a forgotten command. The "governor" and the "old man" have displaced the venerated head of the family. Out of this kindergarten of irreverence come the multitudes who no longer venerate God, the Sabbath, the house of worship, the ordinances of the church. Some of the barbarians are better than we civilized people in this respect. Reverence for parents, elders and ancestors is the dis-

tinguishing virtue of the Chinese, so pronounced indeed, so extreme, as to become an idolatry. Is it for this that their days have been long in the land which the Lord their God gave them six thousand years ago? Their national life spans the eras. The peoples and tribes who began with them are forgotten. Mighty empires that were born when the Mongol kingdom was hoary with antiquity, arose, flourished, declined, crumbled to dust, their monuments lost, their very language dead, their heroes forgotten; while the Chinese empire steadily marches on down the stream of time. Is it not the fulfilment of that promise "Honor thy father and mother that thy days may be long in the land?" Our western civilization, that holds the venerable brow, the hoary head, the bent form, in terms of levity, perhaps contempt, seems in the eyes of these orientals a coarse profanation. In their eyes our religion is responsible for this wide spread irreverence. The deduction may not be just, but it does seem peculiar that some of the worst evils in the world are distinctively western, flourishing in the shadow of the Christian church. Take for example the saloon. Barbarous Chinese, Filipinos, Arabians, Turks, Mohammedans, Buddhists, Shintoists, Confucianists, are quit of this disgusting and abominable thing. It is true that we have lately grafted it upon the Philippines. Can the Lord forgive this great sin?

#### SEEKING SOULS

RUBY C. NELSON

Many think of God as looking down angrily and frowningly upon foolish and wayward souls. But when we look into the face of some large hearted and Christ-like person, we catch a glimpse of the true divine image; for in the solicitude of such a face, there is a faint reflection of the "Not willing that any should perish," which is ever the expression of our Lord's. He is the "fountain of living waters" and "whosoever will" may drink freely thereof. Christ said, "Whosoever drinketh of the water that I shall give him, shall never thirst." And that living water is ours for the asking; it is free to all.

We can never realize to the fullest extent God's great desire to save and his profound love for the soul. No matter to what depths of degradation we may sink, if we cry out earnestly for deliverance from sin and for a pure life our voice does not reach our Heavenly Father's ear, but his heart, which yearns toward us with such love and pity that even a mother could not feel for her only son. The more sinful the heart the more welcome the appeal to heaven. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." We may stand aloof from Christ and refuse to grasp his rescuing hand, yet he is ever seeking to save the lost. To prove his love, he gave up his life for us on the cross.

There is but one duty imposed on us, and we will find it expressed in Micah 6:8. "What

doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." This really means, "follow Christ." It is a short and simple command, and yet, there is infinite requirement in it. In taking Christ as our example, we pledge ourselves to imitate One whom we ever approach but never reach. Yet the weakest need not falter before this great command, for God is present to help in every need. To follow Christ is but a patient co working with the Master.

But the vital point is, are we following him? He came to seek souls. Are we trying to win others to him? If we are really his friends, and if we love him, we will keep his commandments. "Go ye" is a *personal* duty. We cannot be of the household of faith very long before we must find a nook in his vineyard to work. Christ's purpose should become ours. As the Father sent Jesus, even so Jesus sends us into the world, to be witnesses of him and to bear fruit. We are to confess his name before men and declare his doings among the people. The field is so wide and the harvest so great that we must not be idle, for each laborer may have souls for his hire. It is true that the task of seeking and saving souls is too great for us alone; but what we can't do, God can; and we should pray constantly that his strength may be made perfect in our weakness.

Seeking souls means winning others to Christ. We must say to the rich or poor, good or bad, respectable or debased, "Come to Christ." We cannot ignore the world's dusty highways where so many are perishing. Shall we not seek to help those who are in their deepest spiritual need? By a word, or a touch of sympathy we may bring hope to many a fainting heart. The Divine Physician often touched those whom he healed. He laid his hand fearlessly on the leper, from whom all shrank with dread. By coming in contact with the sinful we may show them the love of Christ. There are moral lepers who are writhing and groaning in the cruel bondage of sin, held captive by some debasing appetite or passion, perhaps by many. They cannot break those horrid chains themselves; the Savior only can make them free.

We should be inspired, by the Savior's disposition and power to save, to give hope to the most sinful.

Have we the spirit of Christ? Then it is our duty to obey it. On a certain occasion Jesus said to his disciples, "Ye know not what manner of spirit ye are of," because their spirit differed widely from his. It is only thru close companionship with Christ that we may acquire his merciful, catholic spirit. Let us consider his spirit if we are in doubt about our own. When we study the life of the Divine Man, we find that his character and the principles of the faith he founded were manifested by his loving and compassionate deeds. What was his spirit when he called fishermen and publicans to be his followers, when he laid his hand on the leper, and when he said to the sinful